

Remarks on Belatucader. By the Rev. Mr. Pegge.

Read at the SOCIETY OF ANTIQUARIES, Dec. 5, 1771.

SOMETHING was said in the Essay on the Coins of Cunobelin, p. 15, on Belatucadrus, a deity either of the Romanized Britons, or of the Romans resident in Britain; and it was there asserted, he was the same with Mars, being esteemed a local name of this deity. Since then, an inscription, accompanied with a memoir, has been produced by my late most respectable friend Bishop Lyttelton [a]; in which paper his Lordship, concurring with the late Professor Ward, reckons him to be a local deity, as do most others, but with a reference to Apollo, who was worshiped, as they observe, by the Druids. And herein they have on their side, Sammes, Selden, Hearne, Montfaucon, and the authors of the Universal History. Notwithstanding the weight of all this authority; I see no reason to depart from my former assertion and hope I may stand acquitted by the candid, if, in justification thereof, I here resume the further consideration of the subject.

It was said, 'The god of war seems to have had different names in various parts of the island; amongst the Trinobantes or Catuvellauni to have been called Camulus; by the Brigantes Belatucadrus; by the Coritani Braciaca; and perhaps by others Hesus or Efus.' Now all the five inscriptions yet discovered concerning Belatucadrus were found amongst the Brigantes; and

[a] Archaeolog. I. p. 308.

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the point to be discussed is, whether by this barbarous title was intended a local deity answerable and equivalent to Apollo or the god Mars, as Mr. Baxter, Dr. Gale [δ], Mr. Horsley in one place, and myself, have maintained.

THOSE who contend for Apollo, proceed upon the etymology; the application of the word *Sanctus*, which they think becomes not Mars; and lastly a suspicion, that one of the inscriptions which runs *Deo Marti Belatucadro* is miswritten on the stone, and was intended to be *Deo Marti et Belatucadro*.

THEY think, in the first place, they discover something of Belinus, or Βέλος, the name of Apollo, in the term Belatucadrus; and so Mr. Hearne interprets it of Apollo Sagittarius, on account, I presume, of the Greek word βέλος. But surely little fires can be laid on this, since both Mr. Baxter and Dr. Gale have with equal, perhaps greater probability, deduced this name from the British, and have shewn it may be a very proper adjunct to Mars. The first analyses it 'Bel at u cadr, quod est, *Belus et arcem montis*;' and the second writes, 'Posteriorque pars dictionis aliquid spirat istius numinis [Martis scil.] cum *Cad* proclium, *cader* castrum, et *cadr* fortis *Britannice* sonent, quae omnia Marti satis congruunt.'

In the next place, as to the application of the word *Sanctus* to Belatucadrus, Mars was a natural divinity with the Britons and Romans; the founder of Rome, as was pretended, descended from him; and as the "Rex hominum et deorum" was with them *Juppiter*, so the god of war was styled *Marspiter*; and if Juppiter had his Flamen Dialis, Mars had his Flamen Martialis. The Britons, those who were Romanized, we may be assured, would adopt the like peculiar veneration for him. Besides, as Mars is so

[δ] Gale ad Antonin. p. 34. But it must be confessed, that before, p. 33. he conjectures it to mean a river.

currently

currently filed *Deus*, where is the wonder that the term *Sanctus* should be applied to him? It is apposite to every one of the Pagan Deities, every object of their worship; for the Britons and Romans, no doubt, esteemed their Deities *holy*, whatever we may think of them; and Belatucadrus is expressly filed *Deus* in four of the five inscriptions. But what comes nearer to the point; nobody ever doubted but Camulus was a name of Mars [c]; and yet we have an inscription which runs *Camulo Deo sancto et fortissimo* [d]; which shews plainly, there is not the least impropriety in giving the addition of *sanctus* to Mars, or Belatucadrus, in our stone. But what is still more direct to the purpose, Mr. Horsley, in Cumberland, N° xxxv, has engraved a stone with

DEO SANG M

ARTI &c.

which he reads most properly *Deo Sancto Marti* &c.

It seems, lastly, that nothing can be effected on their side of the question, without a conjecture that a fault has been committed by the stone-cutter, and that the inscription was designed to have been *Deo Marti et Belatucadro*. This indeed is cutting the knot; but is doing at the same time the most palpable violence to the authority and sanctity of the stone. There is nothing more extraordinary in *Deo Marti Belatucadro* than in *Deo Marti Braciaceae*, as we have it in the Haddon Inscription adduced in Camden, and the Essay on the Coins of Cunobelin, p. 17. or *Marti Camulo*, in Gruter and Montfaucon. Now, upon this footing, viz. the integrity and correctness of the stone, Mars is expressly called Belatucadrus, and this is admirably confirmed by the testimony of Richard of Cirencester, p. 9. ‘Hinc Apollinein, Martem, qui etiam

[c] Montfaucon, Tom. VI. p. 53.

[d] Gruter. Inscript. p. 56. Camden, col. 416.

‘*Vitucadrus*

• *Vitucadrus appellebatur, Jovem, Minervam. . . . venerabantur,*
 • *eandem fere de his numinibus ac quidem aliae gentes opinionem*
 • *amplexi.* Infomuch that it seems to me highly absurd to look
 out for any other Deity in Belatucardus but the God Mars. That
 he was a local Deity, peculiar in this island to the Brigantes, is not
 denied; but then we assert him to be equivalent to Mars, and to
 have been invested with the same powers as that God, and not to
 have had the least concern with Apollo, or any relation to him,
 as his Lordship and Professor Ward contend.

N. B. There is a sixth Inscription upon an Altar, lately found
 at Plumpton, the ancient *Voredas*, or *Petrians*, near Penrith, in
 Cumberland, in the possession of Captain Dalston, thus inscribed,
 DEO SANCTO BELATUVA ARAM.

